A TREATISE OF TRVE *Fortitude.*

By M. George Gyffard, Preacher of the worde of God, at Maldon in Essex.



At London,
Printed for *John Hardie*, and are to be sold at his shop in Paules Church-yard, at the signe of the Tygars head.
1594.

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1592.

To the Right Honourable and his verie good Lord, the Earle of Essex.

AMong all the Vertues (right Honourable,) there is no one which is more profitable, and in euery respect necessary for the safety and good of the humane societie, then Fortitude. Her fruites indeed which she bringeth forth are such, as that those Kingdoms and Common wealthes be blessed, whose Princes and Nobles be valiant. For there trueth, iustice and peace shall florishe. There shall no good thing be wanting.

The fame of this noble vertue is so great, that many of all sorts and degrees of men are enflamed to seeke her, bending their chiefe study and care, howe they may become right valiant and brave minded men. But the greater parte, for want of good direction, missing of the right way, and taking into the wrong, in steede of a pure vertue, light vpon a foule vice, which they embrace and make much of. Great pittie it is, that the mightie courage which is in many men, is

not stande aright. They know not how to clime vp the hie mo̅t the royall palace of this goddesse vertue, but imagin that they find her, not knowe ing her properties. I haue therefore written heere a few things (so farre as my small skill serueth,) to giue some light that way.

True it is, that this Image which in rude maner I haue drawne, deserueth not to be accounted so much as the line anyuts, and skiographie of Fortitude, so farre it is aboue my reach to handle the matter as it is worthy. I wish with all my hart, that some *Apelles* woulde take in hande to draw her picture in the iust summetrie and proportion, and with her liuely colours: that so the great Princes and Nobles might take pleasure therein. I comming then so farre short of this, may seeme rashe and worthy much blame, that I presume to offer so rude & so slender a discourse vnto the hands of your Honour. But I thinke I can remember sufficient reasons, to excuse my boldnesse heerein. As first of all, I am assured of this, that the vertue Fortitude, is so beutifull of herselfe, so well fauoured and so comely, that she neede not be ashamed, no not in her meanest attire that can be put vpon her, to shew herselfe in the presence of great Princes. Then secondly, it is the cōmon hope & expectation of our whole Land, (at the least, of so many as carry faithfull harts to their Prince and Country, and loue to the truth) that God hath prepared your Honour as a right worthy instrument, furnished with an heroicall spirite for the defence of our most noble Queene and Kingdom. Then when any thing is written (although not so exquisitely) in the de-

fence of Fortitude, againſt thoſe which abuſe her name, and doe but as it were ſteale her cloake to couer a vice, to whom ſhall the ſame bee offred more rightly for to ſeeke patronage, then to one of the chiefeſt of her noble ſonnes? Thirdlie, I know, that ſuch a poore Treatiſe, comming nakedly forth, will be little regarded among many, and ſo, if there bee any thing in it woorth the knowledge, it ſhall not profit: And moreouer, ſome matters in it will not bee pleaſant vnto diuers men, which frame to themſelues a fortitude contrary vnto that which I ſet foorth. This I doubt not of, but that they carry an affection towards the vertue, and loue thoſe greatly which excell therein: wherefore I doe perſwade my ſelfe, that for your Honors ſake, euen among thoſe which otherwiſe would tread it vnder their feete, it ſhall finde ſome fauour.

I doe therefore beſeech your Honour, for theſe foreſaide reſpects, to accept of ſo ſimple a thing as this is which I offer. I wish greater, for I wish and pray, that the moſt Mighty, the author & giuer of all good gyfts, will ſo farre increaſe in you that heroicall ſpirit of Fortitude, that your Honor may abounde in all noble and woorthie acts, to the praiſe of the moſt hie God, to the good of his Church, and to your owne eternall Honor.

Your Honors moſt
humble to command.

George Gyffard.

fence of [illegible] against that which might
[illegible] it were [illegible] to
conceal [illegible] that the [illegible] offend
practising [illegible] power, then to me
of the [illegible] noble [illegible] Virgilie, I
know that [illegible] more Treatie, containing ma-
nifold [illegible] interpreted among many,
and [illegible] there are any thing in it worth the
knowledge, it shall not profit: And moreover,
some matters [illegible] will not be pleasant unto di-
vers men, which [illegible] to theorize a formula
contrary unto that which I [illegible]. This I
doubt not of, but that they carry an affection
towards the virtue, and love thereof: and which
excell therein: wherefore I doe perswade my
selfe, that for your Honors sake, even among
those which [illegible] with vehement [illegible] malevolent
there, it shall find [illegible] favour.

I doe thereof beseech your Honor, for their
forslande reportes, to accept of so simple a thing
as this is which I offer. I wish by ener, for I wish
and pray, that the most Mighty, the author &
giuer of all good gifts, will [illegible] increase in
you that [illegible] [illegible], that your
Honor may [illegible] in all [illegible] worthie
ads, to the praile of the most [illegible] God, to the
good of his Church, and to your [illegible] eternall
Honor.

Your Honors [illegible]
humble to [illegible].

A Treatise of true *Fortitude.*

FORTITVDE in our tongue, is deriued from the Latine word *Fortitudo*, which signifieth, if wee take it in the larger sence, all maner of force and strength: but more strictly, it is vsed for that vertue which the Grecians call ἀνδρεία, that is, manhood, or valiantnes of courage. It is called also of the Latines *Magnanimitas*, and of the Grecians, Μεγαλοψυχία, that is, greatnes of minde, which names in both tongues are taken from the effect, for it enlargeth the minde, and maketh it great. And that is it which we vse to say of one that is valiant, hee is a man of a great minde. And so the vice also that is contrary to this vertue, namely Cowardlines,

ardlines, In the one tongue is called *Pusillanimitas*, and in the other *Mieperlucia*, that is, smalenes, slendernesse, and weakenesse of minde. The Hebrewes haue vsed diuers names for to expresse this one vertue, as *Hail*, *Coah*, *Geburah*, *Hezek*, *Maamats*, and *Gnoz*. All which are taken from strength and preuailing, and may be vsed in more generall sence then for the vertue.

2 This vertue hath euer caried awaie the greateſt and the higheſt praiſe among men. There was neuer any which the worlde hath greatly admired, but ſuch as haue much excelled in greatnes of mind, or at the leaſt were thought to excell therein. Among the Romans in old time, this title *Magnanimus*, was euen as the largeſt, the richeſt and moſt royal robe of honor, which they had to put vpon any man. It was more then to ſet a crown of gold vpon his head. When the Poet woulde in glorying wiſe gyue the higheſt praiſe to Rome that might be, hee dooth it by extolling the great minds of her Cittizens, as comparable to the heauens, for thus he writeth.

——illa inclyta Roma,
Imperium terris, animos æquabit olympo.

The Grecians called their chiefe valiant men, *Heroes*, euē halfe Gods, so highly did they admire and honor thē. Come to the people of God the children of Israel, & see what the holy Scriptures doe speake in commendation of the mighty. The mighty men in Hebrewe are called *Gibborim*, *Gibbore hail*, *Anſche hail*, *Bene hail*, *Abbirim*, and a man of war is called *Iſch milhamah*. We finde that manie were praiſed for their worthy actes, because they were *Anſche hail*, men of corage. If we looke among the Kinges, the Iudges and Captaines of Israel, as *Iosua*, *Gedion*, *Iepthah*, *Sampſon*, *Dauid*, and others. Also diuers worthies in the dayes of king Dauid, *2. Sam. 23.* For the Lorde himselfe requireth in all that beare publike office, either to iudge, or to teache, or to goe to the warres, that they be valiant in minde. Whē the mighty oppresse the weake, howe shal a Iudge execute true iudgement, vnlesse he be of a valiant corage? If the minister of the word throgh pusilla-

pusillanimity do feare the face of man, how shal he reproue sinne, especially in persons of high estate? Tyrants seek to inuade kingdoms with great force, how shall the man of warre be able to meete them & looke thē in the face, if hee haue not the heart of a Lyon? And what an honor is it to the Worthies which fight the battailes of the Lord against the enemies of God, in defence of the truth, the Church, and Common wealth, that the King of glory himselfe, (as it were) commeth downe to be praised among them, and together with thē? For in his prayse it is written, *Iehoua isch milhamah, Exod. 15.* Iehoua is a man of warre. And *Iehoua gibor milhamah, Psalme. 24.* Iehoua mighty in battell. This is the high praise of the mighty.

3 But perhaps some man will say, what iust cause is there, that this vertue should be praised and had in admiration aboue all vertues? Why should it haue the highest or the chiefe honor? I answer that the cause is apparāt, vnto those that beholde and viewe her well, with all the pleasant & sweet fruites that she bring-

geth

geth forth. She maketh great, for she is excellent great, spreading herselfe thorough the heigth, the depth, the length, and the bredth of al goodnes: inasmuch as the mind of man, can neuer retaine or practise any good thing without her force and might. Shee is euen as the sinnewes & bones of strength, knitting together and supporting the whole bodie of vertues. Shee lifteth vp the minde of man: for as through weakenesse mans minde is ouer-come, and brought into a base slauery vnto all euill, so by strength it ouercommeth and hath the victorie, & is aduanced vnto freedome and dignitie. Shee is the maine piller that supporteth both Church and Common wealth. Inasmuch as she openeth the mouth of the Iudge to pronounce true sentence of iudgement, without all dreade or respect of persons. Shee remoueth all feare from the messenger of God, and maketh him bolde, faithfully to vtter his full message vnto all degrees of men, both high and lowe. Shee girdeth on the sworde of the mighty warrior, and leadeth him foorth with boldnes to fight the battailes of the

Lord,

Lorde, to repell the violence of the enemie, and to saue the liues of many thousands. In respect of these things, her glorie is more bright then the clearest star that shineth in the firmament. Many are the ornaments of Gold, of Pearle, and of other precious things, wherwith the body is decked, but all of them are by manie degrees inferior to the ornaments wherwith shee decketh and beautifieth the minde of man. Her iewels cannot be valued by any price.

4 This noble vertue then is woorth the seeking after, and blessed is hee that findeth the right way to clime vp vnto her. Shee dwelleth on high, and is harde to come vnto, as all godly things are difficil. Her fame indeede causeth many to seeke after her, but few there be that find her, because the most part light into the wrong way, inticed and deceiued by a sturdy vice, which hath stolle̅ her cloke, and would be like vnto her. These runne as swift as the Roe, but looke how much the faster, so much the further off from the pure vertue of which they haue lost the sight. To remedy this mischiefe, and

to direct such as seeke her, the way is to be opened which leadeth to the one, and that leadeth to the other, for so may a man learne to auoyde the wrong, and to chuse the right course. And nowe wee come vnto it. Fortitude is double, humane & diuine, I call that humane fortitude, which the Gentiles, I will not say had (for they had nothing in them pure,) but which by the light of nature they did see and describe, and which they laboured to attaine vnto by the naturall powers & faculties of the mind, through humane courage. And that is the diuine Fortitude, where the mind through faith in Christ, putteth on the grace & power of God, and thereby dooth become great and valiant. As it is written, *Be strong in Lord, and in the power of his might, put on the whole armor of God. Ephes. 6.* If wee looke well into eyther of these, wee shall finde in the one, the right way to ascende vp to the Palace of the princely Vertue, and in the other, the race wherein men runne to that vice which doth resemble her. They that seeke to obtaine her as a spirituall gifte from GOD, by fayth in Christ,

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Christ, through the new birth, by which the minde is renewed & made free, take the right way, they shal posses her, they shall taste of her sweete fruits. But such as endeuour by their owne natural powers, and faculties of the minde, through humane courage to become valiant, run in the wrong way, and although they attaine to an exceeding hardinesse, yet is it no vertue, but a resolute or rather a desperate boldnes, beeing in deede a vice vnder the shewe or resemblance of vertue. They runne in the way of the Gentiles, and higher then they did, they cannot clime.

5 Marry some will say, I would neuer wish to clime hier in Fortitude then the Gentiles did, nor to goe in a better way therein then they. There were among them (as all antiquitie dooth report) as valiant and braue minded men, as euer liued in the world. And this also we find that neuer any men haue performed greater or more noble acts, thē they did, for which they haue been had in admiration and honoured, of all men and shall be to the worlds end.

To let passe many of auncient time, which were very great: what say you vnto *Phillip* of *Macedon*, and to his sonne *Alexander* the great? What say you to *Scipio* and *Hanniball*, *Cæsar* and *Pompey*? Was there but a shewe of vertue in these men? was all theyr courage and hardinesse but a vice? May wee not rather esteeme them and others of like fame, as woorthy patterns for all Warriors to imitate: let no man couet to bee a more woorthy souldiour then *Iulius Cæsar* was.

6 To this I aunswere, that in verie deede it can hardly be shewed, that euer there haue beene more souldiour-like men in the world thē some of those forenamed, if we respect eyther theyr skill to guide an Armie, or their courage and boldnesse of minde, & also their famous acts: but yet it is out of all doubt, that they had not in them the true Fortitude, which is a most pure vertue, but they had some shewe thereof. And so likewise the fame & the glory which they haue euen to the worlds end, is but a vaine glory, & shall vanishe, and at the last lye in the dust.

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dust. For proofe of this, wee haue first this vndouted principle, that there is nothing pure in man by nature, but all wholy depraued and corrupted. As it is written, *They are corrupt and become abhominable, there is not one that doeth good, no not one. Rom.3.* And our Sauior compareth himselfe to the Vine, and Christian men to the branches, and saith, *As the branch can beare no fruite of it selfe, except it abide in the Vine, no more can yee except yee abide in mee. Without me yee can doe nothing. Iohn.15.* Then without the new birth of Christ, there is not so much as a pure thought in any man. The mind is held captiue vnto vanitie and sin. How then shall so godly and so pure a vertue bee founde in nature? Moreouer, for a more particuler proofe, that none of the famous men among the Heathen had the true Fortitude, take this, that all the most valiant, and men of fame of the Gentiles, were vnder some one or other of the foure Monarchies, or great kingdomes, which in *Daniel* chap. 7. are compared & likened to foure sauage beastes, that is, the Lyon, the Beare, the Leopard,

and

and a beast very terrible vnlike to the rest. What is heere figured by the beasts, the ciuill power? or the maners of those that ruled? We may not take it that the holy Ghost dooth resemble the ciuill power by these cruel Beastes: for the ciuill power, euen of the Heathen Kings, is of God. But what then is resembled by those sauage and cruell beastes, but their manners which exercised the power? The pryde, the vaine-glory, the couetousnes, the selfe-loue, the ambition, the fierce crueltie, the craft, the subtilty, and the greedy rauening, of the Kinges and stoute warriors, which set vp and maintained those kingdoms, are represented by the nature of those beastes. They gloried of a vertue, that they dyd all for their Countrey, when all theyr valiant courage did spring and growe from those beastly vices. This is the glorie of their noble acts, this is the praise which the holy Ghost setteth of theyr manhood, howsoeuer men speake of them.

7. What then, was their great courage a vice? Or was not that hardinesse the gift of God, euen in the Heathen?

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This is vndoubtedly, that as God in his high prouidence, had before ordayned the great Monarchies or kingdoms, so also hee prepared the instrumentes that should erect and vphold them. He put that skill for the warres, and that heroycall courage into them. Hee vseth by his almighty power and wisedom, al maner of instruments to execute his will. But nowe wee must vnderstande, that as this courage in it selfe was his gyft, so was it by them corrupted, depraued, and abused, through their pride, vaine glory, couetousnesse, ambition, cruelty, and through other their abhominable lusts. For these foresaid vices, did nourish and support their courage. These did wholie ouer-spread it, & were mingled with it. For an example, looke vpon *Tamberlaine* the Scythian, of later time, who in Anno. 1397. ouerthrewe *Baiazethes* the mighty Emperour of the Turkes. A more valiant and expert souldiour then this *Tamberlaine* could not be found, and yet withall, as cruell a Tyrant as euer did breath. Shall we say that he had true fortitude? We must not think it strange

that courage is thus depraued, and turned from vertue to vice. But cõsider the creation and fall both of men & Angels, and thereby wee may learne to decide this matter. The Angels of Apostasie, were created very godly creatures, replenished with heauenly wisedome and fortitude. They sinned, and were cast downe from their high estate. They lost not their vnderstanding by theyr fall, but they haue corrupted and depraued it, & turned it from wisedome, into deepe craft and subtilty. For we cannot say the deuils are wise, but they bee exceeding crafty. No more haue they lost theyr might and courage, but they haue wholy depraued it, and turned it from Fortitude, into a most obstinate, rebellious, & horrible deuilish boldnesse. They bee stiffe and hardie to warre and to maintaine a kingdome, euen against the most High. Then looke vppon man, hee also receiued goodly gifts and ornaments in his minde. Hee had vnderstanding, he had valiant pure courage. The lyght of his vnderstanding was not vtterly quenched by his fall, but corrupted & turned

from wisedome. His courage of minde and hardinesse was not quite destroyed, but defiled, and from noble Fortitude, turned into an obstinate, proud, & cruell stoutnes. Thus farre from vertue vvas the great courage of the Heathen.

8 If the courage of the Gentiles was thus depraued, and turned from vertue into vice: how can Fortitude be rightly diuided into humane and diuine? Fortitude is a vertue, not onely in shewe but indeede. And if the courage of the Gentiles be not a vertue, wher is our humane Fortitude? Shall we speake καταχρηστικῶς, and terme it by the name of a vertue, becausе of some resemblance which it hath thereof. We may no doubt speake so. But I doe not call that humane Fortitude which the Gentiles had in action, but that which they did define to bee Fortitude. For it is one thing what they did know, and another thing what they dyd practise. For let vs to make this apparant, haue recourse to the generall, & so discende to this particuler which wee are in hand withall. They had the Law of nature, which is this, God made man

in

in his owne likenes, an excellent creature, full of vnderstanding and purity. Hee had the whole Lawe euen written in his hart, so that hee needed not to learne any knowledge of God from any other booke. This writing is not quite blotted out by the fall, but remaineth in some parte, as S. Paule speaking of the Heathen, sayeth, that τὸ γνωστὸν τοῦ θεοῦ, *That which may be knowne of GOD, was manifest in thē: for by beholding the frame of the world, his eternall power and Godhead are seene. Rom. 1. ver. 19. 20.* There is a knowledge also of good and euill remaining in them, as the same Apostle saith, *That they did shew* τὸ ἔργον τοῦ νόμου, *the Worke of the Law, written in their harts. Rom. 2. ver. 15.* Frō hence it came that they vttered so many sayings touching God. *And yet* (as S. Paule sayth,) *they did not glorifie him as God, but withholde the trueth in vnrighteousnes. Rom. 1. ver. 18. 21.* From hence also it came, that they so highly commended vertue, and dispraised vice, and made so many godly Lawes. This light in them is, called the Lawe of nature. By this they did see the

deformitie of vice, and the vncleanesse thereof, but coulde not so much as haue one pure thought to purge their minde from it. By this they did see after a sort, the comlie beautie of vertue, but to deck their harts therwith they had no power, no not so much as to thinke one cleane thought. They coulde describe in some sort, and commende Fortitude, which is one branch of the Lawe of nature: but they did not knowe the way to ascende vp vnto her. So I call that humane Fortitude which the Gentiles described, which is a vertue: and not that which they had.

9. If the Fortitude which the Gentiles doe define, be a vertue indeed, & yet differ from the diuine Fortitude, (as otherwise the distribution is friuolous,) then are there two Fortitudes, (may some say,) which seemeth very absurd: Are there two kinds of puritie, or two kindes of vertues? if not, howe two kindes of fortitudes? I answer to this, that Fortitude beeing simplie considered in herselfe, is but one: but in respect of that estate in which wee are, in respect of the

way

hauy, whereby we come vnto it, and in respect of the meanes by which it is giuen vnto vs; it may well be called double. Let not this seem strange, that a thing which is simple in it selfe, may for some respects become as double. For wee knowe there is but one righteousnes, beeing simply considered in it selfe, and yet the holy Apostle sayth, There is the righteousnesse of the Law, & the righteousnes of fayth, and setteth them as opposite the one to the other. The righteousnes of fayth, is the same purity which the law requireth, as the same Apostle teacheth, when hee saith, *That by Christ, the righteousnesse of the Lawe is fulfilled in vs. Rom. 8. vers. 4.* The Lawe requireth it, if men coulde of themselues fulfill it, (as Adam and Eue did before their fall) it might bee called the righteousnes of the Lawe, but nowe because they cannot, being holde vnder the yoke of sinne, we obtaine it onelie by faith in Christ; *Who is made vnto vs of God, wisedome, righteousnes, sanctification, and redemption. 1. Cor. 1. ver. 30.* And it is called the righteousnes of God, and the righteousnes of faith. So nowe is it touching

ching Fortitude, the law requireth it, and if men could by the naturall powers and faculties of the minde attaine vnto it, then might it bee called humane Fortitude: but because there is no such power in man, and the vertue commeth by a free gift in Christ, we may call it diuine Fortitude, and so the deuision of Fortitude into humane and deuine, is necessary to be knowne of all that couet to clime vp vnto her.

10. Thus may we see both the wrong way, and the right. They that would be reckoned among the Woorthies, and labour to attaine thereto by their owne might, haue nothing to lift vp themselues withall, but humane lust, because nature hath nothing pure. They mount vp on high with the wings of pride, of vayneglorie, of ambition, of couetousnesse, and selfe-loue. And there be some, which if they can attaine vnto that desperate boldnesse, as to become resolute not to feare God nor man, (as they say) nor the deuil, they thinke themselues braue men, and such as are to bee esteemed among the chiefe Woorthies. They doe all in the fierce

fierce wrath of man, which worketh nothing that is pure. On the contrary part, such as take the right way, are cast down in humilitie, in meekenes, in feare, and long suffering; yea, they be euen emptied of the opinion of all things in nature, which seeme excellent in man, & whereby men are vsuallie puffed vp, that they may be filled with gifts and graces from God. They mount vp aloft indeede, yea verie high, but it is not in the strength of man, but by the power and grace of God. As that noble King Dauid glorieth, That the Lord made him strong & valiant: yea, so valiant, as not to be afraid (as hee saith) what man coulde doe vnto him. Hee told that huge Gyant Goliah, That hee came vnto him in the name of the Lord, and in that name, he cast him downe, and cut off his head. Vnto this belongeth the saying of the Lord Iesus, *Hee that exalteth himselfe, shal be abased, and he that humbleth himselfe shal be exalted.* How contrarie is it vnto mans wisdome, or to the sence of flesh & bloode, that the right and onelie way vnto Fortitude, should be in lowlines of minde, in meeke-

meekenes, and in long suffering. He seemeth to be valiant, that is, hautie, stoute, fierce, and full of reuenge: that doth all with sturdie and boisterous roughnesse. But of these things, we shall haue occasion to speak more particularly in handling the nature of Fortitude, which now we come vnto.

11. A perfect definition, doth perfectly sette forth the whole nature of euerie thing defined: for it consisteth of the essentiall causes, but such definitions are hard to be found in the most things, and so to define Fortitude is verie hard, neyther will I take it in hand. It shall suffise to set forth some chiefe properties and effects thereof. And heerein it shall not be amisse, to sette downe some of those thinges which the Gentiles did teach rightly, concerning this vertue. For they had certaine principles vpon which they did builde, which indeede are not to be despised. As first, that the true Fortitude is neuer voyde of honestie and iustice, nor can neuer bee separated from thē. For how can that be a vertue, which is vnhonest, vniust, or impure? Heere-

vpon

vpon they did inferre, that the loftineſſe of minde which vttereth it ſelfe in daungers and labours, is not a vertue, but a vice, if it be voyde of vprightnes, as not fighting for the common ſafety, but priuate commodities. They accounted it the right definition, which for the eſſentiall forme, hath the final cauſe, as namelie, that Fortitude is *Virtus pugnans pro æquitate*, a vertue that fighteth for equitie. If any man were hardy and full of ſtoute courage, to caſt himſelfe into peril, led thereunto by his luſt, and not for the common profit, that was to a wrong end, and they ſay his courage is rather to be called an audacious boldnes, then fortitude. And they holde him as led by his luſts, which would attempt to doe great things, to get praiſe and fame, to gette riches and dominion. After theſe things indeed doth the hart of man luſt, throgh ſelfe-loue, pride, and vaine glory. Theſe are the thinges which they call a mans owne commodities. The higher that a mans minde was lifted vp by theſe into hardy boldnes, the further they ſayd hee was carried from vertue, into immanity

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or ſauage cruelty, that expelleth all humanitie. Heere may we ſee, that the very Heathen, euen by the light of nature, did acknowledge, that the things which outwardly doe ſeeme beautifull, admirable, & glorious, (as the acts of vertuous men) are foule, deformed and deteſtable: if they do ſpring from the luſt of man. For how can that fruite be ſweet (what good colour ſoeuer it hath) which ſpringeth from a bitter roote? And what is more bitter then pride, ambition, ſelfe-loue, couetouſnes, wrath, and ſuch like?

12. But we muſt now aſcend vp higher then the Gentiles did, touching the finall cauſe of the actions of Fortitude. They will haue Magnanimitie to referre all to the common good, & to be ioyned with ſimplicitie and loue of the trueth, which is well: But this was darke vnto them, that God made all for hys owne glory: that all actions are to be referred to his glory, as to theyr chiefe & proper end: and that all the glory of man, is in glorifying thys great God. Hee that is humble and lowly in his owne eyes, not ſeeking praiſe & glory to himſelfe, which

is vaine, but delighting in the glorie of God, and to performe great and noble acts whereby that glory may be aduanced, shunneth no perrils, nor refuseth no labours, there is the true fortitude, there is the great minde, there is the man that is worthy of all admiration. Hee respecteth the maintenance of the trueth, and pure worship of God, hee tendereth the Church, hee seeketh the good of the cõmon-wealth, in regarde of these hee forgetteth himselfe. Heere are the sweet & pleasant fruites which spring frõ a good roote, euen from a sound vertue. Heereby it is euident, that the finall cause gyueth as it were the essentiall forme vnto Fortitude, and maketh her fuites wholesome. No man can clime vp thus high, but through grace, euen through the newe byrth in Christ Iesus: because of it selfe, the minde of man is wholy ouerspread with vanitie, & lusteth after vaine things, and cannot so much as haue one motion towards a right end.

13. Now are we heereupon to deale a little with those men, which holde thys peruerse opinion, that a man cannot bee both

both godly and valiant. They doe perceiue plainely, that the pure worde of God requireth humilitie, meeknes, patience, gentlenes, and long suffering, and that without these, no man can be godly. They take these then to bee no warlike properties, nor fitte in any respect for a souldiour. And heereupon they thus speake, Hee that will studie the Worde of God to followe and to practise it, let him be chayned vp in the Church lyke a moopish foole or a milk-sope, for hee shall not be fit to deale in the affayres of the Common-wealth. What Warriour shall hee prooue? And if a man bee as proude as Lucifer, as fell as a Dragon, will sweare horrible othes, and commit whoredomes, and liue in other abhominable vices, as hauing cast off all feare of God, like a deuill incarnate, that is, fierce and stoute vnto quarrell and bloody reuenge, that is hee whom they extol and magnifie aboue the cloudes: he carrieth the braue minde, hee is fit to make a valiant souldiour. This wicked error (if I may gyue it so soft a phrase) is not worthy to haue any aunswere: becauſe they

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that hold it, haue euen as Monsters quenched the light of nature, so that the principles which the Gentiles helde, do confute them. For by those sparks of lyght which remaine in nature, the very Heathen did affirme, that a vertue can neuer be voyde of that which is good, holy & pure: for what is vertue but purity, holines and goodnes? Those Gentiles conclude thereupon, that no man can bee both vngodly, & endued with fortitude. For howe shoulde the most pure and princely vertue, bee seated in a wicked impure minde? Marke then howe contrary this is to the speeches of our men, which say that Fortitude and godlinesse cannot bee ioyned together: and that a man cannot bee both godly and valiant. What is thys, as I sayde, but vtterly to quench the light of nature, and to turne vertue into vice and vice into vertue?

14. And where as they call thē braue minded men, which are bold and yet vngodly, it argueth, that touching the true ornaments of the minde, which deck and make it braue, they haue neither sight nor smelling. If a man be clothed in base,

rotten,

rotten, ragged, and vnseemely apparell, no man will say, There goeth a gallant fellow in goodly attire, vnlesse he speake *ironice*. If besides the baseness of his clothing, they be also defiled and stincke lothsomly, wil any delight to stande nigh him to take the smell? The baseſt rotten rags that can be founde are not so great a deformity to the body, nor the most loth some defiled clothes stincke so fouly, as the lusts of the flesh, euen pride, ambition, couetousnes, wrath, blasphemous swearing, whoredome, and such like. And yet they take that to be a braue mind, that is (as I may speake) euen clothed with these. They take these to be sweet Iewels & comly ornamēts, that deck & beutifie, otherwise, howe could they say that there is a braue minde, when it is defiled with them? This is the sence which they haue in spirituall things. That is a beautiful, comly, & braue mind indeed, which is decked with heauenly graces and vertues. There dwelleth Fortitude, that is a great minde.

15. Some will reply, that the minde which will not bee brought vnder, but will

will preuaile, is & may be called a braue minde, euen for the courage and valure that is in it, although there be no godlines in it. I demaunde then if baſe ſlauerie may be accounted brauery? Take a man that hath as much ſtrength of bodie as three men, and admit that hee be a ſeruile drudge, and his ſtrength imploied in the baſeſt works that may be, as in emptying houſes of office, or making cleane ſtincking channels: wil any account him to be in freedome and brauery? In lyke maner where the mind is not ſet free frō the yoke of vanitie and corruption, but the ſturdines therof, be it neuer ſo great, is imployed in ſeruice of humane luſtes, there is no baſer bondage and drudgery. It cannot rightly be ſayde that ſuch a minde is in freedome, and will not bee brought vnder, for it is a baſe drudge vnto thoſe foule ſtincking vices, and her whole courage is employed in their ſeruice. The Heathen could ſay, that hee is the baſeſt ſeruaunt of all other, that is in bondage to his luſts. And Salamon ſaith, *I ſaw ſeruants ride vpon horſes, and Princes walking on the ground like ſeruants. Eccle.*

10. ver. 7. He calleth thē ſeruaunts which haue princely pompe in the world, & yet are in bondage to their owne vncleane luſts. And thoſe hee termeth Princes, which haue fortitude and freedome of minde, to ſubdue & to raigne ouer theyr inordinate affections and euill deſires, although for outwārd eſtate in the worlde they be but meane, or of low degree.

16. It will be ſayd further, Where can it be ſhewed, that ſuch humble & meeke men, and ſo greatly mortified, haue proued valiant Warriors? Where be the noble acts which they haue doone? If men were well acquainted with the holy Hiſtories of the Bible, this queſtion ſhould not neede. Abraham the father of the faythfull was very valiant, when with a ſmall cōpany he purſued the great Armie of the Kings, and made ſlaughter of them to deliuer Lot his brothers ſonne, whō they had led away among the captiues. *Gene. 14.* Ioſua a right godly man, the great Captaine ouer the chyldren of Iſraell, fought great battailes againſt manie Kings, and deſtroyed thoſe mightie Nations, to place the Trybes there.

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There were many valiant Iudges, holy men in Israell, which deliuered them out of the handes of cruell and mightie Tyrants. King Dauid was a man after Gods owne hart, and yet the most valiant one of them for the warres that euer liued. Who can set forth his noble acts? But what shoulde I stand to reckon vp particulers, reade one place of the holie Scriptures for all. For thus it is written, *What doe I yet speake? The time will not serue me to tell of Gedeon, of Barac. of Samson, and of Iephtha, of Dauid and of Samuell, and of the Prophets. Which by faith subdued kingdoms, wrought righteousnes, obtained the promisses, shut vp the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weake were made strong: they became valiant in battell, turned to flight the Armies of the Aliants. Hebr. 11. ver. 32. 33. 34.*

17. Well, what then? let it bee a man hath no godlines at all in him, but yet is as ventrous, and dooth as great exploits, and as much annoyeth the enemie in defence of his Prince and Countrey as the godliest, is he not to haue the praise, and

may hee not in that reſpect bee held as a braue minded man? it is the good which commeth by mens valiant acts, which is to bee regarded, and hee dooth as much good to the benefite of his Countrey, as an other. I doe not denie, but that at ſometimes it pleaſeth God by the means of wicked inſtruments to worke ſome good to his people: but wee muſt not take this as a thing generall. For looke well into the matter, and wee ſhall confeſſe it to be otherwiſe. Whēce are wars, and bloody ſlaughters among the people? and what are they tokens of? it is well knowne (the holy Scripture expreſly affirming ſo much) that they bee euident tokens of Cods diſpleaſure. And he threatneth to ſende them as a greeuous plague, to bee reuenged vppon horrible ſinners. Then heere ariſeth a great difference, the godly great minded man, ouerthroweth the enemies of God, with a bleſſing of peace which followeth vpon his victories, as the hiſtorie of the Iudges of Iſraell doth plentifully ſhew with the examples of diuers godly Kings. Wicked men alſo ſometimes get victories, yet

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not to finiſh wars but to increaſe and to continue them. For as they that poure on oyle, and caſt on dry ſtraw vpon a fire doe not quench the flame, miniſtring matter for it to burne vpon more ragingly: ſo ſinnes being the cauſe of wars and inflaming the wrath of God, the vngodly Warriors doe euen increaſe & continue them, and make them more raging. For where the chiefe Captaines in warre be irreligious, giuen to drunkennes, whoredomes, and horrible ſwearing, it is wonderfull to behold the foule enormities, & monſtrous abhominations which the cõmon ſouldiours commit. An Armie of them but of one monthes continuaunce, ſeemeth ſufficient to pull downe the wrath of God vpon a home kingdome. The moſt High is the Protector both of the King and of the whole kingdom, and through his fauour & bleſſing, they ſtande and floriſh. And as the King and the kingdom, are not beholding to thoſe men which liue in vngodly waies, although they ſeeme to doe great ſeruice to the Cõmon-wealth, inaſmuch as they bee of thoſe that prouoke the wrath of

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God, and therby put the ſtate euen both of King and kingdom in hazard: ſo are they not the ſafer, but in more daunger, through thoſe hardy Warriors which ſinne ſo grieuouſly. Let no man therfore erre ſo groſly, as to thinke that the deeds of hardy men which be vngodly, are as good and beneficiall to theyr Prince and Countrey, as the noble acts of fortitude. And thus may any man bee brought to ſee, (that will not wilfully ſhutte vp hys eyes) that they be neither braue minded men, nor yet good to their Prince and Countrey. Thus much touching thys poynt, that Fortitude and godlines cannot be ſeperated, and that only the right godly man is braue minded, and profitable to his Country, Prince and common wealth, ſeeing vngodly Warriors doe hurt and hazard all.

18. We come now to ſet forth in what the great and valiant minde doth chiefly vtter it ſelfe. Which as the Gentiles doe affirme are two. The one is in the diſpiſing of all externall things: the other in doing great acts, which are moſt profitable, but hard euē aboue meaſure, being

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ful of painful labors, and extreame perils, both of life and of things appertaining vnto life. In the former of these is the cause that maketh great men, in the other the effect, by which their excellency breaketh forth. For he that is so prepared in minde to set light by all externall things, is fit to indure any trauaile, and to passe through all perils and dangers, to do noble and fomous acts. It shall not be amisse to consider what reasons & principles led the Heathen vnto the former of these two. For the former once obtained, the latter doth followe. They held that wee ought to couet and to admire nothing but that which is woorthye of man. And moreouer, that nothing is woorthye of man but vertue. Also they taught that a man is to account nothing as his own, but the treasures of the mind. And that the minde is to be great, rich & beautifull, onely with her propper ornaments. So she retaine them, the losse of all other things is nothing. Furthermore, they contended for such a loftie state & freedome of minde, as that it should not yeeld to lye vnder, as subdued, neither to

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man, nor (as they ſpake) to Fortune, nor to any luſt or perturbation, & ſo in bondage, is not great. They aimed alſo at ſuch a pleaſant, ſweete, and delectable calmnes, wherin the mind ſhould ſolace herſelfe, beeing fully contented with the beautie and honor of thoſe ornaments, & ritch Iewels which are within her, as that neither feare, griefe, pleaſure, nor wrath, might diſturbe the ſame. For thus they reaſoned. If the cõtentation of the mind, & delight in her happy treaſures, might not be diſturbed, nor hindered by feare or griefe, much leſſe by luſtes and pleaſures of the fleſh. For a man cannot delight both in vncleane pleaſures and in vertues.

19. Higher then thus the Gentiles could not looke, becauſe their darkneſſe was thick and deepe, and theyr light but euen as a ſmall candle: yea rather as littl ſparks, or as a glimmering. But wee haue the broade ſunne-ſhine, and cleere light from heauen, by which we may ſee farre higher matter to lead vs to the contempt of all externall things, and ſo to haue mindes prepared and ſetled for the great

great acts of Fortitude? Wee finde that we are vtterlie emptie and voyde in our ſelues of all good things. Our mindes are not onely robbed and ſpoiled of al goodlie Iewels & ornaments, but alſo are ful of foule deformities, and miſerable bondage. There is no glorying in our ſelues, we are not to ſtand vpon our owne brauerie, wee are caſt downe. But heere is the ground-worke of all Fortitude. The moſt high God is the fountaine of all good things. Hee offereth himſelfe vnto vs in his Sonne, to redeeme vs out of our bondage, to make vs his ſonnes, and to become our inheritance. The mind that through fayth embraceth theſe promiſes, & poſſeſſeth him, poſſeſſeth all heauenly treaſures, ritches, beauty, honour, glory, freedom, life & ioy: with al goodlie ornaments to decke herſelfe. From hence ariſeth greatnes, from hence ſpringeth valure, whilſt in regarde and compariſon of theſe heauenly and ſpirituall things which we haue in God, all externall and tranſitory things heere belowe, are but baſe, beggerly, and vile, yea more then droſſe. For what is comparble to

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the God of glory, or what is equall to the happy life or ioy in him? Vpon thys therefore we are to ſtand a little, and to make more particuler diſcourſe, that it may appeare by what ſteps wee are to aſcend vp vnto this vertue.

20 Externall things which are to bee deſpiſed of the noble valiant minde are many, yea ſo many as all things vnder the ſunne: but wee may bring them into certaine heades, as to ſay things proſperous, or aduerſe, pleaſant or vnpleaſant, good or euill. For ſome of the Philoſophers vſed to deuide good into three kindes, as the goods of the minde, the goods of the bodye, and the goods of Fortune. The firſt are vertues, they bee the treaſures of the minde. The ſeconde, are health, ſtrength, comlines, and ſuch like as I may ſay the riches of the body. The third are riches, honors, fame, dignities, freendes and all of that ſort, theſe bee the goods (as they called them) of Fortune. Then muſt there needs bee three ſorts of euils anſwerable vnto theſe, as vices againſt vertues, ſickneſſe, feeblenes, and deformitie againſt the good things of the bodie,

die, pouerty, dishonor, contempt, infamy, reproch and enmity: Opposite to those goods of Fortune. Moreouer, if they come not some waye included in these former, yet there come to be added, carnall pleasures, delightes, sorrowes, feare, greefe & torments, which seeme to touch both minde and bodie. Now except vertues, (for they bee no earthly things but giftes from heauen) fortitude lifteth vp the minde to set light by all these. As let vs consider them now a little apart.

21 I will beginne with the third sort of goods. Ritches, honors, fame & friendes be gifts of God, and such a man receiueth much commodity by, not only for this present life, but also if he be a right godly man, to the furtherance of his saluation, and increase of his glory in the worlde to come: inasmuch as they bee meanes to enable him to doe many great good works, and highly to aduance the glory of God. But now, when the godly minde respecteth the heauenly treasures of righteousnes, of life and ioy, with the freedome, glory and honor of the sonnes of GOD, and that these things last for euer:

euer: in compariſon of the ſame, ſhe accounteth all the higheſt & greateſt treaſures and glorie vnder the ſunne, to bee but as droſſe and vanitie. Others haue them in admiration, becauſe they neyther feele not ſee any greater, but thys great free minde, which poſſeſſeth that vnſpeakeable glorie and riches, deſpiſeth them as things tranſitory. If ſhee haue them, ſhee is not puffed vp in glory in them, being but her meaneſt poſſeſſion. If they be pulled from her, and in ſteede of them there be pouertie, diſhonor, infamie, and reproch: yet ſhee is not caſt downe from her eſtate, nor broken, nor diſmaied, ſeeing ſhee hath loſt but as it were the droſſe, and holdeth ſtill her crowne of pure golde which none can take from her. For nothing can ſeparate her from God. Pouerty afflictions, and tormēts be greeuous, but ſhe ſeeth they are momentarie, and not worthy of the glory which ſhall be reuealed. Health, ſtrength, and comlines, be good things, but nothing to the health, the ſtrength and beauty which ſhee hath in GOD. Pleaſures and delights of the fleſhe, are

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ſweet and delectable to the natural man, yea ſinfull and foule pleaſures to thoſe which know not God: but ſhee feeling the ioyes of God, they be all but as ſwill and draugh. Shee will not make ſo bad an exchange, as to ſell thoſe true laſting ioyes, for theſe vaniſhing delights. Thus then may we ſee, how fortitude aduaunceth the minde vnto ſuch freedom, dignitie and greatnes, as that her head is lifted vp aboue all thinges in the worlde. Feare, ſorrowes, ioyes & pleaſures come all vnder her feete.

22 It will be obiected, that neuer any haue attained vnto ſuch ſtrength, ſo to be mortified in the worlde, as ſo to deſpiſe all. True it is, that the knowledge of God is not perfect in any, the fayth is not perfect, and ſo the contempt of all externall things, by which Fortitude vttreth herſelfe muſt needes be vnperfect. For according to the meaſure of the one is the other. If there could be in any the fulnes of Faith, there ſhould be alſo the perfection of Fortitude. Heereupon it followeth, that as al faithful men are endued with this vertue, ſo ſome are weaker

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ker therein, and ſome ſtronger. Increaſe in liuely faith & aſſurance of Gods loue, increaſe in contempt & deſpiſing all the high things of this worlde, & ſo increaſe in fortitude. Againe, we muſt know, that the perfection of Fortitude, is not in aboliſhing all humane affections of griefe, of feare, and ſuch like, which is ſtoicall: but in ruling ouer them, and ordering them aright. See how contrary the true diuine fortitude is vnto the humane furie which is in men. For as that dooth grow from the deſpiſing of all outwarde things, ſo this is ſette on worke through the loue of them. For what cauſeth many to ruſh into all dangers, but the hope of getting thereby riches, honors, fame and dignitie to liue in earthly pleaſures? Woulde they aduenture their lyues ſo boldly, if they ſhould not bee honoured & prayſed of men for the ſame? Would they take ſuch paines, were it not to get ſom worldly benefit? Are they led with the loue of Gods trueth and glorie, or care of the common profite?

23. Well, to proceed a little further we haue examples of many woorthy men, which

which haue in high measure despised the riches, the glory, and the pleasures of this worlde, and so were right valiant, and perfourmed exceeding great and noble acts. It shall suffice to speake only of two. Moses & Paul. Moses was borne in the time of affliction, when the Kinge of Egipt had commaunded that all the male children of the Isralites should bee drowned. The daughter of Pharao found him, and adopted him to bee her sonne. He was brought vp in the Court like a Kings sonne in all honour and delights. The riches & glory of Egipt were before him. To bee the deliuerer of his brethren, being raised vp thereto of God, and that he might bee fit to doe mightie acts, his mind became great by despising all worldly wealth, pleasures and glorie. For thus it is reported of him. *By Faith Moses when he was great, refused to bee called the sonne of Pharaoes daughter: chusing rather to suffer aduersitie with the people of God, then to inioy the pleasures of sin for a season. Esteeming the rebuke of Christ greater riches then the treasures of Egipt: for hee had respect vnto the recompence of the reward.*

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reward. By faith he forſooke Egipt not fearing the fiercenes of the king, for he endured, as if hee had ſeene him which is inuiſible. Heb. 11. ver. 24. 25. 26. 27. Then may wee beholde, howe with mighty courage of minde, hee ſet light by all thinges in the world, which others do admire. And ſo became a mighty man to worke great workes both for the deliuerance of that people, and alſo in conducting & gouerning of them. Hee is one of the greateſt through fortitude that euer liued.

24 Then touching bleſſed Paul, what inuincible courage did he aſcend vp vnto? What famous and right noble acts did hee abounde in? And let vs ſee then, how became hee fit for ſo great matters, to paſſe through all labours aud perrils, but that his minde was alſo lifted vp and made free, great and mighty, euen to deſpiſe all tranſitorie things, howſoeuer with glittering ſhew they ſhine in glory, to the outward eye, and be had in admiration among worldly men. Reade that which is written of him, and ſee how he ſayth, *That the worlde was crucified vnto him, and hee vnto the worlde.* The moſt

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High was his inheritance, hee feared not death nor any danger, but passed throgh all hard things to doe him seruice, to aduaunce his glory, and to bring men out of destruction vnto life. To reckon all, would be to tedious, it shall bee enough to looke vpon one testimony which hee is forced to giue of himself, the false Apostles seeking to discredite his ministrie. *They are Hebrewes* (saith hee) *so am I, they are Israelites, so am I, They are the seede of Abraham, so am I, They are the Ministers of Christ, (I speake like a foole) I am more. In labours more aboundantlie, in stripes aboue measure, in prison more plenteously, in deathes often. Of the Iewes receiued I fiue times forty stripes saue one. Thrise was I beate with rods, once stoned, thrise I suffered shipwracke, night and day haue I beene in the deepe. In iourneying often, in perils of waters, in perils of robbers, in perrils of mine owne nation, in perrils among the Heathen, in perrils in the City, in perrils in the wildernesse, in perrils in the sea, in perils among false bretheren. In labour & trauaile, in watching often, in hunger & thirst, in fastings often, in cold and nakednes. 2. Cor. 11.*

The Martyrs in all ages, not onely men, but women alſo, haue ſhewed forth and deliuered their inuincible fortitude, by deſpiſing all the tortures and torments which bloody Tyrants coulde put them vnto, whoſe ſtrength was from hence, that they looked for a better life thē that which they layd downe.

25. Nowe wee ſee from what roote this noble vertue ſpringeth, it remaineth that we ſhewe wherein her greateſt victories & conqueſts do conſiſt, or which be the ſtrongeſt enemies that ſhee vanquiſheth: for thereby alſo it ſhall more euidently appeare, who they bee which are to be reckoned among great men, who be the Worthies, & who are braue minded indeed. It is a moſt ſure principle, that Fortitude vanquiſheth all aduerſaries. Then hee that ouercommeth the weaker, and is himſelfe ſubdued by the ſtronger, is hee the man, hath he the great mind? Is there the praiſe and glory of Fortitude? Then ſeeing it is ſo, that Fortitude can not be vanquiſhed by any aduerſity whatſoeuer, but ouercommeth all, he onely hath the valiant minde, hee

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onely is the great man, which conquereth not onely the leſſer and weaker, but alſo the greater and the ſtronger. Then it may be ſaid, which be the weaker, and which be thoſe ſtronger? I anſwere that men are the weaker. Men are but fleſhe and blood, and take the ſtrongeſt & the moſt mighty that euer liued, they are but weake in compariſon of the deuils, which are called principalities and powers, and Rulers of the darkneſſe of this world. Alſo, what is an arme of fleſh & bones, vnto that which is called the world, and to the things in the worlde, as the luſt of the fleſh, the luſt of the eyes, and the pride of life. *1. Iohn. 2. ver. 16.* So then he that conquereth men, & is conquered of the deuill, and of his owne luſts & pleaſures, is he great, is he ſtrōg? is hee free? is he the noble minded man? Howe abſurd a thing is it to thinke ſo? If he can vanquiſh as many as *Alexander* and *Cæſar* of the weaker, which are men like himſelfe, and as they were, be led away captiue of the mightier, what is hee the better? Hee then is ſtrong & mightie, which dooth ouer-come not onelie

men,but deuils & wicked luſts. All thys S. Paule ſetteth forth. *Ephe.6.*

26 The deuill our great enemie,worketh in the corrupt luſtes which are in mans hart. Hee taketh hold by pryde,by vaine glory,by ambition, by ſelfe-loue, by couetouſneſſe, by wrath, and by vncleane luſtes and pleaſures, to ſubdue & lead captiue the minde vnto eternall ſlauery. Whereupon it followeth, thoſe vices being euen as the cordes and chaines by which hee leadeth his captiues, that he which will be ſtrong indeed through the conquering fortitude, muſt beginne with himſelfe,euen as a mighty Prince ſubduing his own affections. This is it which the holy Ghoſt hath vttered by Saloman: *He which is ſlow to wrath is better then the mighty, and hee that ruleth ouer his owne ſpirite, is better then hee that winneth a Cittie,Pro. 16.ver.32.* The very Heathen were not ignorant of this: for they affirme that hee cannot be great, which is in bondage to his luſtes. And thus writeth one of their Poets.

Fortior eſt, qui ſe, quã qui fortiſsima vincit
Mœnia, nec virtus altius ire poteſt.

That

That is, ſtronger is hee that ouercommeth himſelfe then hee that winneth the ſtrongeſt defenced Cities and Holdes, neither can vertue claime any higher. Then is it apparant euen by the light of nature, that the ſtrongeſt holds, and the higheſt walles for this noble fortitude to ſcale and win, are in a mans own minde. There be the Forts and munitions, there be the high things which exalt themſelues againſt GOD, as Paul teacheth, *2. Cor. 10.* Heere is the labour, thys is the worke, heere is the great glory of Fortitude.

27 I might heere ſtay from ſpeaking any further of thys vanquiſhing of the deuill & mans own luſts, but that there is an inueterate error in many men touching man-hoode, as if it did conſiſt in priuate reuenge. If a man haue an iniurie offered him, or be challenged with ſome reprochfull terme, as to bee called cowarde or boy, and will not aduenture although it ſhoulde be eyther to kyll or to be killed, they thinke hee is vtterlie diſhonoured, and the glory of his manhoode is ſtayned for euer. Some proteſt

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this as glorying in man-hoode, that if ſuch reproche ſhoulde be offered them, they will be reuenged, and kill or be killed, chuſing rather to die with honour, then to liue with diſhonour, and attainture of man-hood.

To aunſwere theſe, wee are ſure that Fortitude or the right man-hoode is a vertue, and a moſt commendable vertue, ioyned with wiſedome, which bringeth foorth ſweete and pleaſant fruites, and ſuch as doe highly honour GOD, and are very good and profitable to men. We are alſo as ſure on the contrary part, that thys kinde of man-hoode, (if I may ſo call it) which vttereth it ſelfe in priuate quarrell, and bloody reuenge, ſpringeth from the luſts of man, as frō wrath, vaine-glory, and diſdainefull pride. The deuill hath a great ſtroke in it, who worketh by thoſe luſts, as it is written, *Bee angry but ſinne not, let not the Sunne goe downe vpon your wrath, neither giue place to the deuill. Epheſ.4.* There is follie committed in high degree, *For anger* (as Salamon ſayth) *reſteth in the boſom of fooles. Eccleſiaſtes,7, verſe.11.* It is ſo farre from honou-

honouring God, that it taketh his office, for thus hee sayth, *Auenge not your selues, but giue place to wrath, for vengeance is mine, sayth the Lorde, and I will repay it.* It plucketh the sworde out of the hande of the Prince, who is the minister of GOD to take vengeaunce vppon the euill doers. *Rom.* 3. The fruites which it bringeth foorth, are quarrelling, rayling, horrible swearing, and cruell murthers. This is the glory of their manhoode. Such therefore as by the mightie power and grace of GOD, haue so farre subdued theyr corrupt lustes, as that they be meeke, lowlie and long suffering, and will rather suffer iniurie and beare reproche, then disobey the trueth, haue attained vnto great Fortitude, and may euē be wondred at. But such as wyll shew theyr courage in priuate quarrels, deserue not to be called valiant or braue men, but quarrellers, hackers, and murtherers.

28. Some man will smile at this, and say they make conscience a cloake to couer their cowardlines. When they haue

no manhood in them, they would fight if they durſt and not beare the reproch, but becauſe they dare not, they pretend humilitie, patience, and long ſuffering. How ſhall it be known what is in a man if he will not fight? For an anſwere vnto this, I ſay if a man be with-held from reuenging himſelfe through cowardlines of hart, it is no vertue: but if hee bee one that will not in a right quarrell feare anie man, then doth he not make cõſcience a cloak of cowardlines. And touching the vttring his valure: hath fortitude no way to manifeſt herſelfe, but by quarreling? Nay, hee that in the publicke cauſe, for the defence of truth, of Prince and ſtate, ſheweth himſelfe as a mightie Lion againſt the enemies of God, and in peace, or touching priuat quarrell, is lowly, gentle, curteous, and meeke as a Lambe, hee is the great man indeed, he ſheweth himſelfe valiant euery way, he is to be honored, loued and admired of all men. His fruites are delectable. As for the other, thoſe fierce quarrellers, they be very dangerous, and vnprofitable. They are not

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to be commended, but disalowed and dispraised, as those that would turne vertue into vice, and vice into vertue.

29 And as there is great difference between him that is valiant through vertue, and that man which is hard and bold in the pride and lusts of corrupt flesh: so is there great difference also of their honor and reward for their acts. The hardy mā according to the flesh seeketh praise among men, and hath it. But what is it? Euen a puffe, a blast that vanisheth with the breath of mens mouthes. He seeketh riches, and findeth them. But riches shal not deliuer in the day of vengance. Hee seeketh pleasures of the flesh, and swimmeth in them: hee taketh delight and solace in fulfilling the sinfull lustes of his flesh: but these pleasures of sin last but for a season, and endlesse sorrowes doe cease vpon them. Their glory shall bee turned into shame. If it were but for a thousand yeres, yea for a thousand thousand, that then they might haue ease of their miserie, it were some comfort: but whē infinite thousand thousands of yeres

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are paſſed ouer them in their woes, they are neuer the neerer to an ende, neither can they ſay there is the leſſe torment behinde, becauſe that which is infinite, cannot bee diminiſhed. The ſands of the ſea be innumerable, and if at euery thouſand yeres ende a birde ſhould picke vp only one crumme and cary away, ſhe ſhal take all away, before their ſorrowes end. what vain things then are ſuch men here deluded withall? The godly valiant man, ſeeketh the praiſe and glory of God. And *he that honoreth me* (ſaith the Lord) *I will honor him. 1. Sam. 2. ver. 30.* His glory is great with God, and ſhall ſtand for euer. He coueteth the riches and ioyes of heauen, and he ſhall poſſeſſe them for euer, euen world without end. His ſtate ſhall neuer faile.

30 Therefore ô ye men of courage & hardy boldnes, ſeeke to haue your courage ſanctified and applied to the right vſe. Let it not be lifted vp with the wings of humane luſts, to ſeeke after vanitie, but bee ſtrong in the Lorde, not onely to vanquiſh men which are weake, but to

ſubdue

ſubdue the deuils and corrupte affections, that your great minde may with hyroicall courage lifte vp her heade aboue all enemies, and inioy that bleſſed freedome, and dignitie, that yee may bee great princes for euer. For all conquerers ſhall be crowned with glorie and immortalitie.

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